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4-29-1996

## The Semi (04-29-1996)

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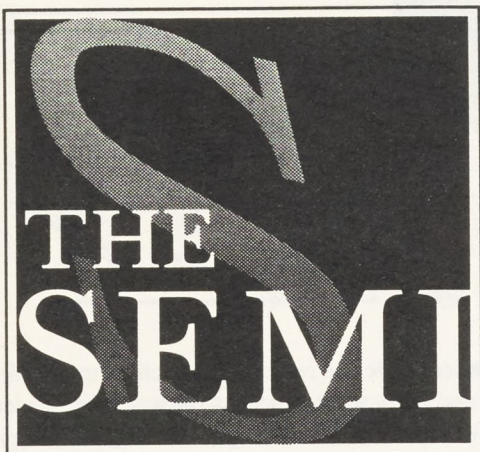
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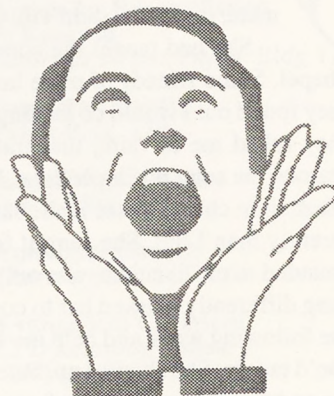


APRIL 29 - MAY 3, 1996 • WEEK 6 • SPRING QUARTER

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A Publication for the Fuller Theological Seminary Community

# The Power of Words



by Nancy M. Rivas, Ph.D. student in Clinical Psychology

*How many people are there who have done something that you appreciated, but whom you never told how you felt? How many needs and wounds have you seen for which you did not take a minute to pray for God's healing and provision?*

I am offering here a little integration meditation for the Fuller community on the power of words. Proverbs 18:21 says that "the tongue has the power of life and death." This idea is frequently demonstrated in my field, clinical psychology, where the words of another person are often a central element in the pain of the client. Of course, we therapists respond with more words, so that therapy is known as "the talking cure." Again we read in Proverbs (12:18), "Reckless words pierce like a sword, but the tongue of the wise brings healing." Words can crush or nourish, encourage or destroy, bless or curse (Prov. 10:21, 15:1, 15:4). Why do words have such power?

Perhaps it is because words are a primary medium of relationship. The words we say reflect something of our inner beings. They come from who we really are. As Jesus said, "Out of the overflow of the heart, the mouth speaks" (Matt. 12:34). In addition, there is a way in which our words actually build something for ourselves and our community. What is built, whether good or bad, is invisible. But it is still substantial and powerful. Besides relationships, words build hope, fear, freedom, shame, love, etc. "From the fruit of the mouth one is filled with good things, as surely as one is rewarded by the work of the hands" (Prov. 12: 14; also 18:20). We are impacted as much as anyone else by the fruit that grows from the seeds of our words.

The power in our words, though diminutive by comparison, is like the power in God's words,

as we are created in his likeness. (God's words built the universe!) He is very concerned that we use the power in our words to bless people and to build good things, rather than bringing more pain and destruction. Jesus warned us, "I tell you that people will have to give account on the day of judgment for every careless word they have spoken. For by your words you will be acquitted, and by your words you will be condemned" (Matt. 12:36-37, also James 1:19-20 & 3:9-11). Personally, this is a very sobering thought. I am a person whose tendency is to blurt out whatever comes into my head, evaluating whether it makes sense and is helpful or not *afterwards*. Careless words come easily to me. I realize how quick I can be to thoughtlessly criticize or complain when I could instead choose, with different words, to participate in God's redemptive work.

I encourage you to think about the power of your own words, especially in relationship to what we are collectively building on this campus through our words to each other. I know that at least for myself, sins of omission can be just as problematic as sins of commission. How many people are there who have done something that you appreciated, but whom you never told how you felt? How many needs and wounds have you seen for which you did not take a minute to pray for God's healing and provision? May the Holy Spirit guide our mouths, so that "speaking the truth in love we may grow up into Christ and promote the growth of the body" (Eph. 4:15). - Amen.





# Learning to Sing in a New Way

*A testimony from Laura K. Simmons, Ph.D., SOT*

**Y**ou sang it all wrong!" she said, and walked out of the sanctuary. I stared after my African-American classmate, stunned. I didn't think we sang it *that* differently...

She had taught the song during the previous week's chapel. Some friends of mine heard it and liked it, and when they found out I would be leading the music in the next chapel, they asked me to "sing that fun song we did today!" I had learned the song during college, but I went to the woman who taught it in chapel to see if she sang it any differently than I did. She sang it for me, and it sounded to me like there was only one line we sang differently. I asked her to come to chapel the following week and help me sing the song she'd taught. She showed up, but stood behind me and the other guitarist, refusing to sing into the microphone. Sure enough, I did goof up that line when leading the song in chapel. But did I make such a mess of the song that she should be so angry?

As I thought about the situation later, I realized something that horrified me. I had gone out of my way to find a guitarist to play and sing with me, and had even gone to her house to run through the songs for the week. However, I didn't include the African-American woman in my mental picture of my 'worship team for the week' - I just asked her to come and help with the 'black song.' It had never occurred to me to have her on the worship team...

Those 'it never occurred to me' situations show us our assumptions, prejudice and racism more clearly than anything else we do. Why did I assume this woman should help out only on one song? Would her voice have been any less strong on a Vineyard song than on a black gospel song? Would she have kept the tune better on one than the other? No... I chose to have her sing only the one song because my mental picture of 'worship team' was limited.

That experience made me reevaluate much of my thinking about chapel and about what it meant to be a worship leader at Fuller. I tried to think what it must have been like for African Americans in the congregational church that day, seeing their gifted sister pulled in only to 'help out' on the 'black song' rather than being recognized as a respected and valued member of a team. That made me realize how many places there are campus-wide where we exclude those who are different than we are from participating. In some services and meetings here, most or all the faces we see 'up front' are Anglo faces, although we at Fuller so often brag about our campus diversity and multiculturalism.

The following year I coordinated worship teams and speakers for the Thursday All Seminary chapels. I got my share of teasing for being so legalistic as to say, "we need an Asian male to do overheads this morning," and I'm sure folks were frustrated when we'd keep a chapel slot vacant until we found the right 'type' of person to fill it. Isn't it merely 'politically correct' to hold out for a person of color as a musician or chapel speaker? Why insist on a multicultural worship team, or one with several women, when there are so many talented white male musicians just dying to be involved?

I think it's an issue of power and of stewardship. If I am invited to speak or to lead worship in a chapel service, I am being put in a position of power. If my entire worship team is white (or female, or male, or from the SOT, or...), it looks to someone in the congregation as if 'all the people in power are the same.' If that person sitting in the pew is not a white, twenty-something female from the School of Theology, it comes across as 'all the people in power are *not like me*.' What kind of message does it communicate when every year we say at least once,

continued on page 6



**Managing Editor: Carmen Valdes**  
**Director OSS: Ruth Vuong**

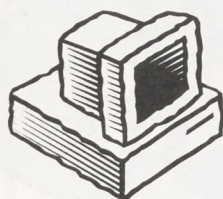
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**Editor: Laura K. Simmons**  
**Production Editor: Jin H. Cho**

In-house users will be charged for notices from their departments which exceed 50 words in length. Notices from individuals or churches for events not directly sponsored by a Fuller office or organization will be printed in the "Ads" section and charged per word. Articles and commentaries do not necessarily reflect the views of Fuller administration. Final editorial responsibility rests with the Director of Student Services.





## Online with Mike

by Michael Beetley, M.A. Student, SOT

The "Granddaddy of them all," **Gramcord**, is on deck this week. We will look at the version of Gramcord for Macintosh, **acCordance**. (DOS and Windows versions are also available.)

The Gramcord Institute has been involved in the use of computers for Biblical language study for 20 years now. Designed particularly for advanced scholarly study of the scriptures in the original languages, their software is without par. One of the best features of the software is its ability to allow for advanced research into the grammar of the Greek & Hebrew texts. The BHS, LXX, and Greek NT are all "morphologically tagged," that is, they have full parsing information attached to each word. With these texts, one can search for a variety of grammatical constructions. Numerous English translations are also available, as well as modern French, German, and Spanish. The Hebrew translation of the New Testament is also available, as is the Latin Vulgate.

As I noted, perhaps the best feature of Gramcord is its ability to perform complex grammatical searches. For instance, I was able to perform a search of the Hebrew text for every place where the Infinitive Absolute occurs with the finite verb of the same root in just a few minutes. I also searched for every Genitive Absolute in the New Testament, and it was very easy to "build" the search. The search engine uses "drag and drop" very effectively. Rather than typing in complex parsing codes, you just put your search together by dragging the various things you want in the order you want them, and you're done. (It's complicated to describe, but is very easy to use). It is also possible to search any modern language text as you would with any con-

cordance: just type in the word(s) you want to find, how close together you want them (or if you want one word, and not another), press "ok," and you're done. The program comes with Hebrew & Greek fonts which can be used with any Macintosh program, and it is quite simple to "cut and paste" text from the Bible texts into your word processor as well.

The one feature which I miss sorely in acCordance is an on-line lexicon, which it does not have. (I believe the new Windows version includes a lexicon.) This one missing element does make it difficult to use acCordance for extensive translation work, at least without having BAGD and BDB close at hand. Still, considering the ease and power of the Greek and Hebrew searches, this shortcoming is minor indeed. In fact, in comparison to other original language software for the Mac which I have reviewed, acCordance is far and away the best available. I believe its grammatical search feature is the best on the market, on any platform.

Prices for basic packages range from \$350 to \$575, depending on the configuration of texts desired. For ordering information, contact: The Gramcord Institute, 2218 NE Brookview Dr., Vancouver, WA 98686. Phone: (360) 576-3000.

*Requirements: C: Mac Plus; S: 6.05; M: 2.5MB with System 6, 4MB with System 7; HD: 4MB per text module.*



## MEETINGS DENOMINATIONAL

The following groups will be meeting on Monday mornings at 10 am, with exceptions where noted. This time is set aside for you for worship, for support, to network, and to connect with denominational issues.

### **Action for Reconciliation & Renewal**

Tuesdays 10 am, Psych. Bldg 120

### **American Baptist**

Psych Bldg. 116

### **Assemblies of God**

Psych Bldg. 311

### **Episcopal Church**

Thursday Lunch, Garth

### **Evangelical Covenant**

CFD Learning Center -  
465 Ford Pl.

### **Friends**

Stephan Hall 207

### **Korean Students**

Payton 303

### **Lutherans**

Library 203

### **Messianic Jews**

Glasser Hall - Second floor

### **New Apostolic Churches & Ministries**

Psych Bldg. 314

### **Presbyterian Church (USA)**

Travis Auditorium

### **Reformed Church in Am./CRC**

Psych Bldg. 120

### **Roman Catholic**

Library 205

### **Seventh Day Adventist**

Library 204

### **Southern Baptist**

Payton 301

### **United Methodist Church**

Psych Bldg. 130

### **Vineyard**

Payton 302

For changes or additions to this list, contact the Office of Denominational Relations, located 2nd floor of Carnell Hall (behind the Catalist) or call 584-5387.



## Renewing the Vision

The house was built in 1955. Thirty years ago the family that lived there "got a vision." They created a den out of the fourth bedroom. The vision included much "do it yourself" construction which, at the time, was adequate to make the den a reality. However, by 1988 when the Hull family bought the house, the vision had "faded" considerably! A single electrical outlet for the built-in stereo cabinet could not accommodate the demands of a modern computer, stereo system and T.V.. The 30-year-old paneling contained much accumulated grime which could no longer be cleaned.

There are 6 of us in our family and we, like the original owners, place a high priority on living space. Therefore, we could still affirm the original vision. However, the vision needed to be renewed! This meant remodeling and refurbishing the Hull family den. Throughout the process we kept the vision clear in our minds (i.e. we knew what we wanted the room to eventually look like). But we never planned on the mess, the amount of work or the time involved! However, now that the vision has been realized, our family enjoys both expanded and enhanced living space.

I believe these reflections might serve as a metaphor for renewal in the Christian community at Fuller. We begin with the return to the original vision and this year we have especially focused on the reconciliation aspect of this vision. As a community, I think we can affirm this goal as worthy of our best efforts. However, like remodeling my den, it is the process of making the vision a reality that proves to be the challenge. I would also suggest that the process is harder, relationally messier, and more time-consuming than might have been predicted at the outset. In me this has meant facing certain inbred attitudes of prejudice that were birthed in my soul during childhood. It has meant reaching out to someone I thought might hurt me deeply in my vulnerability. On other occasions, it has meant overcoming my natural introverted tendencies in order to involve myself more actively in the problems related to building trust and community.

In summary, reconciliation is a grand idea that has to be lived out relationally in what may appear to be small yet critical moments. It can be messy, and it is certainly hard work. The process has forced me to draw heavily on God's grace (a very good thing). It has also been a place of much-needed personal transformation. Therefore, I believe the vision is still worth our very best efforts.

*John Hull*

*Associate Director of the Doctor of Ministry Program*



## Spring Opportunities

✦ **Cooperative Housing** - *Have you been looking for "community" here at Fuller and had trouble finding it?* Then you would love to hear more about **ALLELOUS** (meaning "one another" in Greek)!!! Last summer, Fuller opened up one of its housing complexes to those interested in having their own separate apartments, yet being in a more intentional community atmosphere. You and your neighbors will decide on the activities, meals, and devotional times to be shared. Everyone in the Fuller Community is welcome - come join us for a meal and check us out! Call 584-5322 for more information on Allelous and other intentional communities.

## Upcoming Events

✦ **Spiritual Autobiography Retreat with Dr. Richard Peace** - May 4, Payton 101

✦ **Day of Prayer\*** - *Building the Bond of Peace* - May 2 on the Mall: Remembering, Respecting, Renewing

\*Remember the optional community fast on May 1, preparing for the Day of Prayer

✦ **Marriage Enhancement Resources - The Magic & Mystery of Sex** is a four-part video series facilitated by respected psychologist and Fuller Trustee Cliff Penner and Joyce Penner. The series is available for free check-out from OCC.

*The Office of Christian Community may be reached at (818) 584-5322, or FTS Box 243, and is located on the second floor of the Catalyst building.*





# CALL FOR STUDENT SERVICE AWARD NOMINATIONS

**Nominations are invited for the Student Service Award.** They may be submitted to the Office of Student Services or Box OSS until 5 pm on **Friday, May 3**. Nominations of students may be made by students who are currently registered for classes, or by faculty, and by staff members. They are also solicited from student government, deans, the Office of Christian Community and the Community Life Program. Selection will be made by the Award Committee composed of a representative from each of the sponsoring groups listed below.

The Student Service Award honors exceptional volunteer service to fellow students in the Fuller community. This may be shown through attention to specific student needs or projects, or by significant ministry of any kind which contributes to the process of learning to live together as the family of God. These awards are restricted to voluntary service, with preference given to graduating students and ministries which affect all three schools. (If you wish to nominate someone for their work in student government, be sure they are in a **volunteer** position.)

The award will be presented on **Wednesday, May 22**, during the Student Awards Convocation at the 10 a.m. chapel hour. The award consists of a monetary gift, a commemorative gift, and a letter of commendation. Finalists will receive a letter of acknowledgment for their contributions to student life.

Please use a separate sheet of paper and tell us how your nominee has given exceptional service on behalf of fellow students in the Fuller community. Specific examples are helpful. **Please return this form and your expanded explanation no later than 5:00 pm on Friday May 3, 1996** to the Office of Student Services or Box OSS.

Sponsored by:  
The Office of Student Services  
The Office of Christian Community  
The All Seminary Council  
Vice President's Office / Enrollment and Student Services

## STUDENT SERVICE AWARD NOMINATION FORM

Name of Nominee \_\_\_\_\_ School \_\_\_\_\_

Please attach a detailed description of how he/she has given exceptional volunteer service on behalf of fellow students in the Fuller community. This may include ministry in residential buildings, special student projects, voluntary participation in student government activities, internships or any other means of contribution to the process of living and learning together as a family of God during 1995-1996.

Preference will be given to those students who are graduating or who have contributed in ministries affecting students in all three schools.

Return this completed form with your attachment **no later than 5:00 pm on Friday, May 3** to:

Office of Student Services  
FTS Box OSS

Nominated by: \_\_\_\_\_ Telephone: \_\_\_\_\_ FTS box: \_\_\_\_\_



# What is Cinco de Mayo Anyway?

by Eddie Ledesma, M.Div. student, pastor

Every year the same thing happens; everyone I know is celebrating Cinco de Mayo, but no one knows what it is. It doesn't matter if you are Latino or not, the likelihood is zero that the person sitting next to you knows what Cinco de Mayo is. I finally had enough of this and decided to sit down and write an article to set the record straight once and for all!

Cinco de Mayo commemorates one of the most important events in Mexican history. The three most important historical dates for Mexico are September 16, 1810 (Mexican Independence Day), 1846 (the year of the Mexican-American War), and May 5 ('cinco de mayo'), 1862.

Dolores Hidalgo, a Catholic priest, rose on September 16, 1810 and rang the church bells of his parish to call for all the Indians to "take back from the hated Spaniards the land they stole from your forefathers." He was later killed for saying this, but eventually Mexico won her independence from Spain.

In 1846, General Santa Ana fought to keep the western half of the United States, but lost to an overpowering U.S. army. This would be known as the Mexican-American War, after which the United States more than doubled in size.

By 1864 Mexico struggled with severe foreign debt. The British, Spanish, and French occupied Veracruz attempting to

collect on this debt. The British and Spanish finally withdrew, but France went ahead and overthrew the Mexican government, installing Maximilian I of Austria as governor.

Cinco de Mayo was the date of a decisive battle which eventually led to the overthrow of the French. The United States was unable to affirm the Monroe Doctrine and assist Mexico, because the U.S. was embroiled in her own Civil War.

Today, Cinco de Mayo is celebrated and recognized more in the United States than in Mexico. Many people ask why this is so. One reason is that Cinco de Mayo provided Mexican-Americans with a rallying point for racial pride during the Civil Rights movement of the 1960s.

Across the U.S. and especially here in the Southwest, the Cinco de Mayo message has crossed racial lines. Mexican Americans and people from all backgrounds will join in and participate in *fiestas* celebrating victory and independence, which is every American's story.

*Pastor Juan Carlos Ortiz from the Crystal Cathedral will preach on Cinco de Mayo during the Wednesday All Seminary chapel.*



## Learning to Sing . . . continued from page 2

"Fuller is a school with students from over 100 denominations, 60+ countries, three schools, and two sexes" but most of the faces 'in power' (be that in the classroom, in offices, in the administration, or in a chapel service) are from one or two cultures or countries or denominations or only one sex?

Jesse Jackson pressed for a boycott of the Academy Awards this year to protest the lack of African Americans in the pool of nominees. Quincy Jones, the producer of the 1996 Academy Awards show, is an African American. Although most of the nominees were not African American, there was plenty of multicultural 'flavor' to the show that night. Jones had 'stewarded' his power in a way that said, "I'm willing to share power with all people."

In repeating this 'broken record,' am I just working out my guilt over excluding an African-American sister two years ago? Possibly. IS it 'p.c.' to say we should dismantle a worship team if there are no people of color on it (which I have done)? It's legalistic, yes. . . but perhaps we *need* to be "legalistic" for a while until it becomes an **automatic** part of our planning to include music, speakers, musicians, faculty members and others whose experiences are different from ours. If I never sing

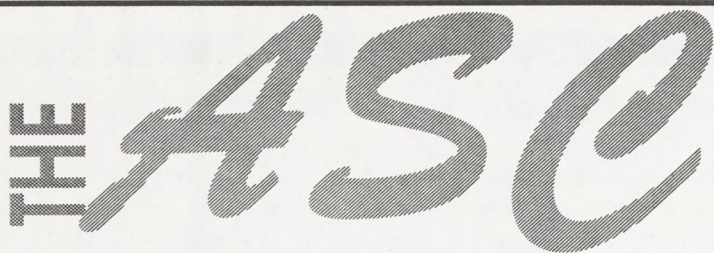
music from another culture, I will never know if I am 'singing it all wrong' – and I will never hear the beauty of it when it is 'sung right.' If I hadn't checked in with that woman on how she sang the song and invited her to join me up front, I might never have been confronted with how entrenched my own racism is.

I chose to come to Fuller *because* of all the cultures and denominations here; did you, also? I think we have a little taste of heaven right here. . . if we're willing to take advantage of our diversity and learn from each other. I'll close with these words from the song I have not sung in chapel for two years: *Sign me up, sign me up for the Christian jubilee. . . here at Fuller.*

*Join us for discussion on this article or reconciliation in general from 12:15–1:00 on Tuesday, April 30 in the Faculty Commons.*







### From the New Vice President

**G**reetings to the student community of Fuller Seminary! Thank you for electing me as Vice President of the All Seminary Council. I will assume the duties of ASC Vice President only for the remainder of the 1995-96 academic school year. As a brief means of introduction, I am currently a student in the School of Theology completing an M.A. in Theology. I have also completed an M.S. in Marriage and Family Therapy. During that time, I served as the Co-President of the Psychology Graduate Union with Gino Vaccaro. I look forward to serving you as the ASC Vice President for the next few weeks.

One of my primary responsibilities involves coordinating the election process for ASC positions for the 1996-1997 academic year including positions of ASC President, ASC Vice-President, and Graduate Union President and Vice President positions. If you have an interest in serving as an advocate for students in a variety of settings with students, faculty, trustees and the community, please consider a position on the All Seminary Council.

There are some important dates and information for you to be aware of regarding the election. First, nominations must

be received in the ASC office by **Tuesday, April 30 at 4:00 p.m.** Candidates must be enrolled in a full-time program and must be taking at least six classes per year or 8 units per quarter, being enrolled in at least one class per quarter. Candidates must also be in good academic standing with at least a 2.5 GPA. No probationary students will be allowed to run for election. A student defined by Academic Affairs as a "special student" may run with (1) 36 accumulated units by the end of the spring quarter and with (2) clearance from the academic dean of being enrolled for the upcoming year. Candidates must submit a brief statement and a photograph for publication in the SEMI with the nomination. A mandatory meeting for candidates discussing the rules of the election will be held **Thursday, May 2 from 12-1p.m.** Election Speeches will be made **Tuesday, May 9** in the Garth and election week will be the week of May 13 during summer registration.

If you have any questions or concerns, please do not hesitate to contact me at the ASC Office (584-5452). I sincerely encourage any one interested to seriously consider a commitment to the ASC. It is a wonderful way to serve the community. Salary information will be discussed at the required election meeting. Again, I look forward to serving you as the ASC Vice-President. May God bless you richly!

*Christopher M. Habben*  
ASC Vice-President

■ **How will Missions look beyond the year 2000?** Join the SWM Graduate Union for a Brown Bag Discussion over lunch with renowned missiologist Wilbert Shenk. You will have opportunities to ask questions and meet with others with a heart for missions. Light refreshments will be served. All Fuller students are welcome! **Tuesday, April 30** from 12 - 1pm in *Payton 101*.

■ **Missions Concerns Committee** - Come be a part of seeing the life-changing power of the Gospel spread near and far. Join the Missions Concerns Committee! Call Mike Milburn at (818)585-9320.

■ **Sports Update** - Spring intramurals are underway! **Softball** is being played on **Friday mornings at Brookside Park**. **Soccer and Ultimate Frisbee** are being played on **Saturday mornings at Gwen Park**. Check the Sports Board for details. It is not too late to sign up. Call Jay at the ASC office or at home, at 793-7128. Also, keep an eye out for the **Second Annual Fuller Golf Scramble**.

■ **Fuller Fund Applications** - Pick up an application NOW at the ASC office to receive partial support for summer missions/ministry projects from the Fuller Student Fund. Your fellow students have contributed to this fund to help you out! You must apply *through* one of the Concerns Committees: Missions, Peace and Justice, Multicultural, Women's, Arts, or International Students' Concerns Committees. Applications are due back to the ASC office by **May 1**.





## PLASTIC BAGS NEEDED

International Student Services needs your grocery store plastic bags! We need bags for our food and bread distribution. Please bring your donations to the ISS office ASAP!!! Thank you!

## FREE MOVIES ON CAMPUS!

Mark your calendars for the following movies in the CFD Resource Center (465 Ford Pl.): *Much Ado About Nothing*, showing at 3 p.m. on **Friday, April 26**, and *Romero*, showing at 3 p.m. on **Friday, May 3**.

## INTERVIEWING WORKSHOP

Interviewing workshop conducted by Dr. Elizabeth Patterson on Tuesday, **April 30**, from 12 - 1 pm in the Geneva room. This is an hour filled with suggestions and practical exercises for putting your best foot forward in interviews. A good idea for everyone beginning the process of job hunting or finding internships. Spouses invited.

## EPWORTH CHRISTIAN PRESCHOOL

Get a Jump on Epworth Christian Preschool summer and fall enrollment! Call 818-568-9502 for an interview and registration forms for children, 18 months to 5 years old. Before and afterschool care for students attending Don Benito Elementary can be arranged. Epworth Summer School runs from July through August this year and the 1996-97 school year begins in early September.

## FITNESS SEMINAR

The Fuller community is invited to a Fitness Seminar on **Friday, May 10**, from 9:00 to 10:00 a.m. in Payton 101. This free seminar will be presented by a representative from Blue Cross California Care. Call Teresa in Human Resources (818)584-5238 by **May 9** to register.

## "A NIGHT OF SONGS"

Presented by soprano Linda Williams, accompanied on harp and piano by Paul Baker. **Friday, May 3rd** at 7 p.m. in Payton 101. Free admission; donations will be accepted to benefit the I-CAN program, a psycho-social rehabilitation program for adults struggling with persistent mental illness. For information, call (818)577-2261.

## "ROOTS" SHOWING

Please join the Action for Reconciliation and Renewal group for a showing and discussion of "Roots," based on Alex Haley's book. We will meet in Travis Auditorium from 6:00-9:00 p.m. on **Friday, April 26**.

## All-Seminary Chapel

On **Wednesday, May 1**, our speaker is pastor **Juan Carlos Ortiz** from the Crystal Cathedral. We gather for the Wednesday Chapel at 10 am at the First Congregational Church. There will be a brief time of fellowship following chapel.

**Thursday, May 2**, is our spring Day of Prayer. Offices will be closed and classes cancelled from 10 am to 1 pm. Join us on the mall at 10 am for this important community event.

# FINANCIAL AID

*Information*

## ATTENTION ALL STUDENTS

Financial Aid packets for all returning students are now **PAST DUE!!!** If you have not picked up your Financial Aid packet, please come and pick it up **IMMEDIATELY!!!**

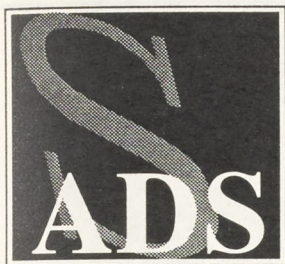
## LOAN PENDING DEADLINES

FALL 1996 ————— JULY 12, 1996

WINTER 1997 ————— OCTOBER 25, 1996

SPRING 1997 ————— FEBRUARY 7, 1997





This section of the SEMI is for the announcement of events or services not directly offered by a Fuller office or organization. For information about rates, contact the Office of Student Services at 584-5430. Note: Each person is responsible for checking on the quality and type of service before contracting or using it. The SEMI and Office of Student Services do not personally recommend or guarantee any of the services listed.

**Auto Repair:** SMOG CHECKS, tune-ups, oil change, brakes, batteries, etc. Complete service. Hrant Auto Service, 1477 E. Washington Blvd., Pasadena. 798-4064. Call for an appointment.

**Christians need cars too!** SIDCO Auto Brokers serves Christian Colleges, Missions, Staff/Students/ Alumni. This is our 10th year serving the Christian community. Fuller Hotline 909-949-2778 or 1-800-429-KARS. "A good name is chosen rather than riches." - Proverbs 22:1

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**Teenage Summer Volunteers needed at Epworth Christian Preschool!** Hey teens, here's a chance to get involved with your community, gain valuable experience in working with children and secure a good reference for your future college and job applications. Parents and churches, please consider encouraging your teenagers to participate in this program. All those interested should contact Cherry Chua, Epworth Director, at 568-9502.

**Epworth Christian Preschool is looking for a Teacher's Aide to begin Fall Quarter 1996.** Are you: \* a creative and fun-loving person? \* the loving and motherly type? \* musically inclined? \* able to handle diapering and toddler drools? \* a Christian? \* willing to work 25 hours or more a week? If you answered "yes" to all these questions and you're interested in working at Epworth Christian Preschool, please send your resume and 3 references to: Cherry Chua, Epworth Christian Preschool, 500 E. Colorado Blvd., Pasadena, CA 91101. For questions or further info, please call 818/586-9502.

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